

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

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Price One Penny.

MINUTES OF A CONFERENCE

HELD IN LONDON, AT THE MUSIC HALL, STONE STREET, TOTTENHAM-COURT ROAD, SUNDAY, JULY 12TH, 1863.

(Reported by Elder Joseph L. Barfoot)

Present—President George Q. Cannon, of the Twelve Apostles, Elders R. Bentley, President of London District, George Sims, President of Essex Conference, and M. P. Romney, J. L. Barfoot, S. Sears and Edwin Tuffs, Travelling Elders of the Essex and London Conferences.

At 2.30, p.m., the Conference was called to order by President R. Bentley, and the 1st hymn was sung. Elder M. P. Romney engaged in prayer, after which the congregation sang the 22nd hymn.

President Bentley then rose and said,—He felt pleased to meet with the Saints under so favorable circumstances as the present; he hoped they had come together prepared to receive a blessing from the Lord through his servant who was present with us. He was happy to report the London Conference as being in a prosperous condition; said the Saints were increasing in the Spirit of the Lord, and a greater desire to practice the principles of their holy religion was manifest among

them. An increased desire was also felt by the Saints to emigrate, and they appeared to realize, by the great effort they were making in that direction, that Zion is the safest and best place for the people of God. President Bentley then said he would not prolong his remarks as he was always with them; he would, therefore, give way for the further business of the Conference.

Elder George Sims then addressed the meeting, after which Elders Barfoot, Romney and Sears briefly reported their respective fields of labor, and bore testimony to the truth of the Work in which they were engaged.

President Cannon then addressed the meeting and exhorted the Saints to diligence, after which the Authorities of the Church were presented in the usual manner and unanimously sustained.

The choir then sang a hymn, and the meeting was adjourned till the evening and dismissed by prayer.

The Conference again met at half-

past 6, p.m. After singing, Elder Barfoot engaged in prayer, and the choir again sang.

President Cannon then read a portion of the 102nd Psalm, from the 13th to the 22nd verses, inclusive. He said,—I hope the Saints will give me their undivided attention, withdraw their minds from the world and its associations, and exercise faith in God so as to draw down his blessings. The passage I have read is full of instruction and interest to us as a people, and is an appropriate one to dwell upon. The predictions of the Prophets and the servants of God have always been regarded with favor by the righteous, because they believed in their fulfilment, and they knew they were concerned in their accomplishment. I love to dwell upon those things myself, for they concern me. I hope to be benefited by and to participate in the blessings promised in the prophecies contained in the Scriptures. Even should I not see them fulfilled, my children, my descendants will, for the time is at hand when these things shall come to pass.

This is the dispensation of thefulness of times, and power has been given by which the purposes of God may be brought about. We, Latter-day Saints, know that God has instituted this Work, and that all the results which he intended concerning Zion and the kingdom of God cannot fail of realization. It would please me to see the Saints understand the nature of the work they are engaged in, so that they may know what they are laboring for. We may, and should obtain a correct knowledge of the purposes of our heavenly Father; our operations will then be conducted intelligently, and assist in bringing to pass his purposes in building up his kingdom on the earth. I do not wish to labor blindly myself, neither do I wish to see my brethren and sisters doing so, nor yet to fold their arms and passively allow these operations to go on and they take no part in them. It is not enough for you to know that God has inaugurated this Work through the agency of angels, you must also never forget that God, our eternal Father, has given *you* power to proclaim his Gospel, and that you are

not to leave everything for the Almighty to do. There are men who live fifty, sixty, or seventy years, and bestow all their thoughts on the way to get power to acquire property. They go to church and learn the routine of a so-called Christian life, but they seem to forget, if they ever knew, that God has an end in view in their being on the earth. They do not reflect that those glorious faculties which they possess were given for a higher and nobler purpose than to find out what to eat and drink. They lose sight of the use of the present in obtaining a knowledge of God, and indulge in hopes of a future when they will enter the abodes of the blest and partake of all the glories which Jesus and his servants enjoy. I do not want to wait till then to obtain those blessings which accompany this knowledge; I want them here, on this present earth, and would not stay for their realization till I get beyond the bounds of time and space. But God, our eternal Father, has a purpose in view in placing us here. These intellects were not to merely enable us to acquire gold and houses and lands, but to give us power to obtain and accumulate knowledge, which would be useful to us here and also when we have finished the work assigned us in this state of being. I would like the Saints to understand this,—that God has given us powers, endowments and blessings; that we are to use those powers and gifts to his glory, just as much as the angels do theirs in the courts above. This has been the course pursued by the servants of God, in all ages, when the Gospel has been upon the earth. The powers given them by God they have used to benefit others, as was exemplified in their lives. It was thus they attained to the wonderful power they possessed. The object of revealing the Gospel is that its blessings may be imparted to others. Those blessings do not consist in making known the first principles of the Gospel, only, but in teaching everything which is necessary to be known in this state of being. I need not tell an intelligent congregation, like this before me, that the things men generally live for are unworthy of them. Man has higher destiny than to live to get

gold and earthly riches, for you know that men die and leave all they possess. One generation passes after another, and not a particle is taken from the earth. This ought to teach us that there is some other object in man's being here than the pursuit of physical wealth, and that he ought to seek after something which he can retain. What is the nature of this kind of wealth which we can take with us? What is it that a man can possess and impart to you without making himself any the poorer? What is there that I can retain when I leave this earth, and that takes nothing from it? It is the truth which has been acquired; the knowledge of principles which bring us into acquaintance with, and closer to, God our eternal Father; the truth, eternal in its nature, like our own spirits, and as indestructible; something the fire cannot consume and which death cannot annihilate! This is the wealth we have to accumulate, and we can get it upon the principle Jesus taught—viz., by seeking first the kingdom of God and its righteousness. If we make the kingdom of God and the righteousness thereof FIRST, then, all other things can and will be added. Jesus knew well the nature of our existence here, and he taught men to do the will of the Father; he understood that houses, clothing and food, both animal and vegetable, were given to enable man to exist upon the earth, that he might do the will of God by building up his kingdom. This is the object of our being here; this is the mission of the Gospel; to shew us how to build up that kingdom, how to dispossess ourselves of our traditions, to teach us correct principles and to enable us to practice them until they become part of our nature. This I should like the Saints to understand; many of you do, some do not. When you do understand this fully, when all the inhabitants of the earth understand it, then the object of the mission of angels to this earth will have been accomplished. Then you can begin to get riches in the way Jesus taught his disciples to do, to "lay up treasures in heaven." Then you will know how to obtain the favor of God by devoting your lives to this object, by

laboring continually to forward the interests of his kingdom, and the words in the passage I have read will be understood also,—“When the Lord shall build up Zion he shall appear in his glory.”

But there are some who will say that he will build up his kingdom in the hearts of the people. I desire something more tangible than this. I want to see His kingdom established upon the earth; to see temples built to his glory, so that the prophecies may be fulfilled. Jesus has to come to the earth. “In like manner as he ascended up to heaven so shall he descend.” The Lord is to come suddenly to his Temple, therefore a Temple has to be prepared. I do not want him to have to say when he shall come again as he did when upon the earth before, “The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head.” I wish to see preparations made and completed for his reception; then, and not till then, I expect he will come to his Temple—not as he went to the Temple before, which had been defiled and become a place of barter and money-changers, but to a beautiful, a pure and a holy Temple, suitable for the dwelling-place of so glorious a personage. And to bring to pass these things we are not to wait for God to come to do what we can accomplish. We need not wait for angels to come to do a work which we can perform. If we think we are to do so, we mistake the object of our being sent upon the earth. God has given us the power, and he expects us to use it to his glory. Then the angels will assist us and God will aid us in bringing to pass the restitution of all things; in bringing the earth back to its pristine beauty and freshness, as it sprang from the hand of its Maker—as it was when Adam and Eve dwelt upon it in a state of innocency, before the Tempter gained power over the earth. “But,” say some, “we are so much occupied; we have to eat and drink; we have rent to pay; we have so many things to do.” I know you have, and there will never be a time when there will not be duties to perform. If you think to the contrary it is unworthy

of you. We should prepare to discharge those duties by exercising our powers now, and not wait till we pass the portals of heaven to begin. What we have to do is to build up Zion. "But," says one, "does it not say, 'The Lord will build up Zion?'" Yes, but it is not supposed he will *personally* do it. If it were asked who built the Crystal Palace, it would be said, The contractors; but the labor of building it devolved upon others; so, the Lord will give his command concerning the building up of his kingdom, but the labor devolves upon us. We have, with the blessing of God upon our labors, to prepare this earth for the reign of peace which is to come, and to co-operate together to make this place a fit residence for Jesus when he comes again among us.

In drawing your attention to these duties which lie before you, I am doing so with a knowledge of the difficulty there is in this work of building up Zion; but I do so that you may have an increased desire to exert yourselves in these things. I can illustrate my ideas upon this point better, probably, by relating a little of my own experience:—When the Gospel came to my father's house I was young, but I understood that God had begun his Work upon the earth; I could see that he was not acknowledged as Head, and that his government was not respected; I saw the result of this rebellion (for such it is), confusion, oppression and misrule were caused by it; I realized that God, our eternal Father, was going to put things right, and I resolved to devote all my energies to build up the Zion of God and to bring his kingdom to perfection. That feeling has increased in me, and it is stronger in me now than it was in the beginning, years ago; and during the whole of that time I have sought to build up Zion and to increase its strength. I have not had a desire to labor for or to build up Babylon. In speaking so, I do not do so to be egotistical; I wish only to illustrate a principle. I would like you also to make the building up of Zion the object of your lives. I would wish you to seek after the faith which the ancients possessed. You must do this, for Zion has to be built by us,

and it cannot be done without this kind of faith. To enable us to do this, we have received the revelations of Jesus, of his will, and of the way in which it is to be done; and, if it is not done by us, it will be done by beings like us, clothed upon with mortality. In doing this I know there will be difficulties to overcome. It was so when the Saints were driven from Nauvoo, in the midst of cold and privations. They endured and remained together, although they could have scattered to the east and the north and the south. They knew that in seeking first the kingdom of God all other things would be added unto them. If they had desired to obtain earthly comfort, they could have gone to California, after the gold mines were discovered; but they preferred to build up the kingdom of God, because they properly realized the object of their being upon earth. I would like to see the Saints of Great Britain possessing more of this knowledge. What would be the result? They would receive more of the blessings they desire; they would become a rich, a mighty people; they would obtain and possess riches upon pure and holy principles.

To serve God acceptably we must serve him alone; then, when he has proved us, he can pour out his blessings upon us. There is an abundance of gold; there is as much water as all can drink; there is plenty of food and of the elements from which it is produced; there are trees enough to bear fruit, or they can be grown; abundance of minerals in the bowels of the earth, man has only to put forth his hand to obtain them; but he must obtain them on right principles. Even now, if man would receive the Gospel, there is no lack; but the fault lies with him—he debases himself, he forgets his destiny, his origin, he yields himself a willing servant to the Tempter, and we see the result. The Gospel of Jesus Christ is at war with these things; not, however, with the weapons men use to destroy each other. Do you know why this war obtains? It is because he who wields power on the earth knows that his time is come, that his dominion is to pass from him. Therefore, he seeks

to destroy the righteous, for he was a murderer from the beginning. Does he destroy his own? No; it is the holy, the righteous, the pure, the meek among men he seeks to destroy. I expect to see this, not but what I should like all to be free from his annoyances and power, but all that our Adversary and his agents are doing is necessary to purify us. I am, therefore, glad the Adversary lives; and, when I see the papers filled with lies written against us, it excites no other emotions than those of contempt and pity; I should, at one time, have been so indignant as to have been ready to have fought. The poor creatures, who try to do us harm, ought to be pitied by us, knowing, as we do, that they can do us no harm, for which I am truly thankful. I expect there will be wretches vile enough to write letters against us, and apostates who will use their puny efforts to oppose us, but let them alone, do not contend with them, do not use your strength for nought. I would like you to realize that your business is to build up the kingdom of God. In doing this you will secure to yourselves blessings which you can take with you. Having labored in this direction here, when you depart there will be no change in your occupation, you will still continue to labor to build up Zion. This is so plain to me that I wonder all men, but more particularly all Saints, cannot see it. But it was just so when we were baptized; we expected everybody would receive the principles we had received; that all we had to do was to explain to them the truth as we knew it, and that they would embrace it as gladly as we did; but we did not then understand human nature as we do now.

In conclusion, I would say, Labor to build up Zion. Be assured those who have lived and died for the truth are laboring with you. I cannot but rejoice to know that in accomplishing the redemption of the earth we are not

single-handed,—God is with us, his Son Jesus is helping us; the Prophet Joseph—all the Prophets and Apostles are engaged in the glorious work of building up Zion. The Apostle John, in his Revelations, describes a book which he saw in heaven that was sealed with seven seals, which no man was found worthy to open. He wept much, because there was no man found worthy to open and read this book. But he was told to weep not, for the Lion of the tribe of Judah had prevailed to open the book and to loose the seals thereof. And they sang a new song in heaven before the Lamb, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." He, the Lamb, is on our side, and the day will come when His glorious work will be accomplished, and when he and his faithful ones will reign on the earth. Hear it, O ye people, the kingdom and the greatness thereof shall be given to the Saints of the Most High. He shall come whose right it is to reign, and the dominion will be wrested from Satan who has usurped the power. I want you to feel that these are some of the objects for which we are here, that you may rise above the traditions of your ancestors, and not run eternally in the same groove in which they have run. I want you to realize that God has revealed to us his purposes, and I pray that his Spirit may rest upon you, so that you may be pure and holy, for without these qualities you cannot please God. That you may be kept from sin, and be enabled to accumulate these heavenly and eternal riches, is my prayer. Amen.

The choir then sang, and the Conference was dismissed by President Cannon.

THE HOURS OF A WISE MAN AND A FOOL.—The hours of a wise man are lengthened by his ideas, as those of a fool are by his passions. The time of the one is long because he does not know what to do with it; so is that of the other, because he distinguishes every moment of it with useful or amusing thoughts—or, in other words, because the one is always wishing it away, and the other always enjoying it.

OPPOSITION TO THE TRUTH.

BY ELDER JOSEPH ROMNEY.

It is surprising to a candid, inquiring mind, to notice the fanaticism and disrelish with which many, who profess to love the Gospel of Christ, really view it when presented by those laboring under the ban of popular censure. The principles, or many of them, if advanced by one who had worldly weight and influence, might be eagerly sought for and professed by interested parties who gave more attention to popularity than to the truth itself; but the real, innate love for them which begets in their practice vigor, would be wanting, unless some selfish end might be won, and some desires be gratified by being energetic.

But the Gospel of our Lord Jesus Christ offers no emoluments or gifts of an earthly character, for he himself, though in the performance of duty given him by his Father, had to endure degradation and persecution as an impostor, and to suffer for the advocacy of truth, until human nature gave way beneath the trial and the tomb received the noblest and the most innocent victim ever consigned to its keeping. Such, though not perhaps to the same extent, will, undoubtedly, be the persecution met by every Elder who is zealous for the cause of truth and for its triumph among the people; for, under the guise of desire for others welfare, under the mask of philanthropy, to prevent the spread of error and the blighting influence of impudent imposture, interested and wicked demagogues do, and will strive to lead the people astray, and by prejudice prevent them hearing the Gospel, lest they should believe and they themselves be cast out as impostors.

But opposition is what has befallen the spread of truth in every age, and though we meet it we need not be surprised or discouraged in our exertions, for we are not more worthy than many who have endured it before us and may receive it after us. When the Elders are the most active in proclaiming God's word, then will Satan

make the greatest and most superhuman exertions to overthrow it, and to uphold his own reign of darkness and unbelief among the nations; for he knows, and the world knows, that the right of Christ to rule is indisputable; yet, in his desire to retain supremacy upon earth,—man's desire for the wealth of this world, for the pleasure that wealth can give, for the self-indulgence it can purchase, is worked upon by him until they would, many of them, rather lose their eternal salvation than obey the first decrees of the Framers of this world. A Saint has persecution and trial offered him in this world, but in the next endless felicity and joy in the association with noble and good men, who preferred the service of God and the reproach of the world, to success in this life—a portion of time so infinitely small, when compared with eternity, that it would be scarcely perceptible.

The worldling grasps for substance and for dominion here, dreaming that happiness will come with it, scorning that reward offered in a future life, and looking upon it as something uncertain in its existence and doubtful in its effects—as something that is beyond the comprehension of man, a mystery so doubtful in its solution that the realities around us now are not to be relinquished for the future's promised joys. Selfishly grasping for present pleasure is ensuring present and future misery; for happiness is not so much an attribute of substance, as the results flowing from an upright integrity and a contented mind—from a spirit that realizes its own weaknesses when clothed in flesh, yet is resolute in the doing of good deeds, the alleviation of misery, and the onward progress of intelligence.

There is nothing which establishes the Divine origin of man with more certainty, than the desire, which at some period is possessed by every heart, of worshipping a Creator—a being superior in intelligence and

attributes to himself, possessing all the greatest and best qualities possible for any being to obtain; yet this belief is oftener clouded with error, and buried beneath the traditional superstitions which cling to him and hang like an incubus upon his belief in God, than it is pure and unselfish in its aim. Men interested in obtaining influence and power, position and worldly fame, knowing this fact, and likewise the stubborn tenacity with which human nature clings to an opinion once formed, use it to further their own ends, and, by working upon the malevolent passions, bring down upon the good, persecution and strife.

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned." These words are emphatic and not to be controverted by sophistry, yet even many who say they believe in Christ's ministry strive to disbelieve the Gospel he taught. It seems, from the many precedents established by men in present and past ages, that where any desire for the accomplishment of a purpose exists—where a conflict between known duty and gratification takes place, that it is almost invariably decided by relinquishing the former and giving full play to the latter; and, indeed, we must come to the conclusion that where hesitation between virtue and vice occurs, the evil spirit conquers the good, and a life of misery is the consequence. To hesitate to do right is to let the opportunity pass and to

give the Adversary power, to diminish our resistive force and to increase the vigor of the assailant; but by indulging in no thought of retreat, by not tampering with the principles of justice, by indulging in no stimulant to forward duty, by rationally and determinedly going to work to do right, we are so constantly engaged that the thought of apostacy or doubt has not time to obtrude itself upon our minds, and we are tenfold more happy than if we were listless and apathetic. Inactivity in the affairs of mundane life causes many failures, and is likewise a disastrous drawback to spiritual advancement; while on the other hand, the intellect becomes strengthened, more acute in its judgment, and more unerring in its instinct in proportion to its activity and the frequency with which its faculties are called into play.

As the principles of the Gospel of Christ are not the philosophical theories of a day, the accumulated sophistries of old and corrupt schools, but the Divine plan of regeneration instituted by Jehovah for man's exaltation, it is worthy of our most serious attention, and should claim the respect, if not the reverence of all men. They who sneer at the idea of a propitiation, or offering of God's own Son to redeem a fallen world, should never blaspheme what they do not understand; and if they should not, how much greater will be the penalty attached to one who, having once known him, forswears that knowledge and scorns his mercy.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 520.)

I purchased a small improvement on Mill Creek, located my family and proceeded to fence in a farm. I bought several pieces of land and obtained deeds for them.

My wife was taken very sick, so that her life was despaired of for a long time. In the course of the fall and fore part of the winter, she recovered her health so that she could journey with me to Illinois.

As soon as the Missourians had laid by their corn, as they call it, they com-

menced to stir up the old mob spirit, riding from neighborhood to neighborhood making inflammatory speeches, stirring up one another against us. Priests seemed to take the lead in this matter, as related in the history. I had no communication, correspondence or deal with the Missourians, consequently they did not personally know me, which gave me a good opportunity to learn their acts and feelings unsuspected. I knew men in the course of the fall to gather up their flocks and

herds, and take their families into their wagons, and then burn up their houses and leave for other parts. I afterwards saw their names attached to affidavits, stating that Mormons had driven them from their homes and burned their houses. This was quite effectual in raising prejudice against us.

At the time that the exterminating army of Governor Boggs, commanded by Generals Lucas and Clark, came in sight of Far West, I observed their approach, and thought that it might be the militia of the State which had come to the relief of the citizens; but to my great surprise I found that they were come to strengthen the hands of the mobs that were around us, and which immediately joined the army.

Some of these mobs were painted like Indians, and "Gillum," their

leader, was also painted in a similar manner, and styled himself the "Delaware Chief," and afterwards he and the rest of the mob claimed and obtained pay as militia, from the State, for all the time they were engaged as a mob, as will be seen by reference to the acts of the Missouri Legislature.

Many Saints were wounded and murdered by the army, and several women were ravished to death. I saw brothers Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight and George W. Robinson, delivered up by Colonel Hinkle to General Lucas, but expected they would have returned to the city that evening, or the next morning, according to agreement, and the pledge of the sacred honor of the officers that they should be allowed to do so, but they did not return at all.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 22, 1863.

PREDICTIONS AND WARNINGS OF NO AVAIL TO THE WICKED.

ONE of the most remarkable peculiarities evinced by mankind in these days is their total blindness to the signs of the times and the fulfilment of events which have been so plainly predicted by the servants of God. There is scarcely a periodical published by professed Christians, which does not contain lengthy comments upon the hardness of heart and perverse blindness of former generations, in rejecting the plain and pointed warnings of the Savior and the Prophets and the Apostles. This generation denounces, with unsparing severity, the fatuity of the Jews and adjoining nations in rejecting the testimonies of the servants of God respecting those judgments with which He had threatened them. Yet there are events taking place at the present time in the midst of the nations which are pregnant with the most stupendous consequences, and of which Christendom, so called, has been fully and faithfully warned. It would almost seem incredible, did we not see it on every hand, that men could be so wilfully blind and besotted. What we see at the present time among the nations is, however, but another evidence of that truth which the history of God's dealings with the children of men in former ages forcibly presses upon our attention, namely, that when God calls upon the people and they will not hearken to his voice, they become utterly blind in their minds and

hardened in their hearts to all those manifestations of God's power which the obedient readily perceive. Well might the Prophet of old inquire, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

These reflections have been produced by reading the recent news from the United States. The Conscription Act, as our readers are doubtless aware, was passed by the Federal Congress, and, under the provisions of that act, the drafting of citizens for the army has been commenced in many of the Northern States. The people have formed themselves into mobs in several places and resisted its enforcement, but the Government has taken strong measures to put down all resistance and carry out the law at all hazards. In New York the Government is said to be prepared for any emergency that may arise, having thrown large quantities of troops into the city and neighborhood, and concentrated gunboats in the river for the purpose of commanding the city and overawing the rioters. It is stated that throughout New England the draft is severely felt. Under its operations, some families, several of whose male members had enlisted in the beginning of the war, and had been killed or died through sickness, had been deprived of their sole remaining protectors. The *Springfield Journal* states that more than one thousand persons, whose names had been published in the papers as having been drafted from the city of Boston, had left for the British Provinces. Such events as these scarcely need any comment. To those who are acquainted with and have faith in the revelations of God, they speak in tones louder than thunder. What a change has taken place in that great and proud Republic, within the short space of two or three years! Before this war commenced, who could have thought that the time would ever come in the United States, where the people's boast has been that they were sovereign, that citizens would be compelled, by the strong arm of power, to enter the army and become soldiers, whether they would or not. Yet, that this would be the case was predicted upwards of thirty-two years ago by the Prophet Joseph, under the inspiration of the Almighty. On the 7th of March, 1831, the Lord revealed to his people, through Joseph Smith, that it should "come to pass, among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another." Already they are fleeing out of the North into the British Provinces; but how long can they remain there and be free from war? How long will it be before the people of those provinces will be required to take the sword?

The fiat has gone forth that "war shall be poured out upon all nations." At the present time there is every prospect of the Southern States being compelled to have recourse to their negro slaves as an auxiliary force in the war which they are waging against the North. Indeed, the most recent intelligence from Richmond states, that if the Federals persist in putting negroes into the field as soldiers, the Confederates will be obliged to adopt the same course, in which event they could create a fresh army of 750,000 men. This dreadful alternative will, sooner or later, despite its repugnance to the measure, be adopted by the South. The numerical superiority of the North is being seriously felt in the Southern States, and to save themselves from complete subjugation, it is quite probable they will arm their slaves and use them in the war. The Lord has said, through his servant, that "after many days slaves shall rise up against their masters, who shall be marshalled and disciplined for

war." Everything that we see taking place at the present time contributes to prove to the world that every word of the Lord spoken through his Prophet, Joseph, will be fulfilled. Yet, who hath believed our report? Will the inhabitants of Great Britain, with all those events taking place before their eyes in direct fulfilment of prophecy? Will they receive the warning which has been given unto them respecting their fate unless they repent? The time must come when Great Britain will call upon neighboring nations to ally themselves with her to assist her in defending herself against other nations. Even while we write Europe is menaced with war, and the nations are girding themselves for the terrible struggle which they intuitively feel to be impending.

In the midst of all this, the Latter-day Saints should rejoice and be glad; for the Lord has established Zion, and the day will come that the people of Zion will be the only people who shall not be at war one with another; and, when every man among the wicked who will not take his sword against his neighbor must needs flee—not to the British Provinces, or any other place of human appointment—but to Zion, for safety. It is to be presumed that when they flee there, they will be so humbled by their afflictions and so grateful for the peace and protection they will receive, that they will forsake their wickedness and become holy and pure; for it is written that "the glory of the Lord shall be there, and the terror of the Lord shall also be there, insomuch that the wicked will not come unto it." Then it will be said of Zion among the wicked, "let us not go up to battle against Zion; for the inhabitants of Zion are terrible; wherefore, we cannot stand." Some short time may elapse before all this is fulfilled; but present events foreshadow its complete fulfilment. The wise will not close their eyes to these things, but, foreseeing the evil, will hide themselves, while the simple will pass on and be punished.

ABSTRACT OF CORRESPONDENCE.

SOUTHAMPTON.—By letter from Elder David P. Kimball, under date of the 4th inst., we learn of the safe arrival of himself and Elder C. M. Gillet at the above-named town, where they met with Elder W. S. Snow. On their way to Southampton they passed through Birmingham and London, at both of which places they had the pleasure of making the acquaintance of many of the Saints, and of adding their testimony to the truth of the great Latter-day Work. In concluding Elder Kimball says:—"I must confess that I feel better, every day I live, in the great and glorious Work which I am engaged in. I mean to do all that I can to bring many to the knowledge of the truth, and also to comfort and bless those that are already in it; and that I may accomplish this I seek for the help of God and the confidence and prayers of my brethren."

LEICESTERSHIRE CONFERENCE.—Elder Oscar F. Lyons, writing from Leicester on the 6th inst., says:—

"I thank my heavenly Father, and his servants placed over me, for sending me on this mission, and I trust, by the help of the Lord, to convince many honest souls of the truth of the Gospel, that by its acceptance they may be enabled to gather to Zion, where they can enjoy the blessings of God, our heavenly Father, with the Saints of the Most High. I am enjoying good health, and never felt better in my life than since my arrival in England, and I hope that I may always feel so. We

had a good meeting last evening in this town, at which I really enjoyed myself. I have had the pleasure of speaking to the Saints several times, but always felt a little frightened until last evening. Before going to meeting I went up to my room and prayed to the Lord to give me his Spirit to enable me to feel free in speaking, to those assembled, on matters pertaining to their salvation. I never felt so well, and as much at home, as I did while speaking to the Saints that evening, and I hope that I may always have the Spirit of the Lord to guide me, from day to day, in all my labors. I am well contented and pleased with the field that I have been sent to labor in, and with the President who is over me, and I will strive to do all I can, with the help of the Lord, to roll on his great and glorious Work in this part of the Mission."

HULL CONFERENCE.—By letter from Elder John Nicholson, written at Hull, on the 5th inst., we learn of the safe arrival at that place of Elders J. E. Evans, G. M. Brown, J. Gray and S. L. Sprague, and also of their subsequent departure for Copenhagen. The brethren were buoyant and joyful in spirits, and rejoiced in anticipation of being able to do something for the progress of their Father's kingdom and for the benefit of their benighted and suffering brethren and sisters. Elder N., also, and the Saints under his care, were rejoicing in the truth; and the progress which the Work of the Lord is making in that part of the country is encouraging.

HOLLAND.—Elder Paul A. Schettler writes very encouragingly, on the 4th inst., concerning the progress of the truth in that country. He had baptized six persons very recently, and more were waiting to obey the Gospel so soon as there should be an opportunity to initiate them into the kingdom by baptism. Elder S. says:—"I feel thankful to my Father in heaven that the Work of the Lord commences to take deeper root and to spread further in this land, and I am confident, that with time and patience, a great work will be done here. There are a great number of people in this land who have joined none of the existing churches, and who are waiting for the time when Christ shall establish his Church again in purity; but it is extremely difficult to divest them of the prejudices they have imbibed against us as a people."

CORRESPONDENCE.

AMERICA.

Springtown, Sanpete Co., U.T. }
June 12, 1863. }

Dear Brother Cannon,—Though you are absent in body, yet present in spirit, especially do I see you by *Starlight* every one or two weeks, for which please to accept my sincere thanks. These are times when men in responsible stations, either in Church or State, must have the whole armor on. Situated in the world as you are, you can feel most sensibly the force of this remark. So far as my feeble prayers can avail, you have the benefit of them daily; and may the grace of God to you-ward richly abound in daily qualifying you for the responsible trust

committed to your hands. Peace be with you, and with all the brethren from this land, of my acquaintance, and with all others who love the Lord our God.

The masses of the great American people are now too zealously engaged in hostile strife—in deadly combat—to consider much about religion, humanity or God. They can discover no evidence from record, from memory, or from observation, that we are living, at the present time, in the days of the fulfilment of Isaiah's prophecy, chap. xxix, verse 13, 14:—"Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have

removed their hearts far from me, and their fear toward me is taught by the precepts of men : Therefore, behold I will proceed to do a marvellous work among this people, even a marvellous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The wisdom of the wise may perish in two ways : first, by withdrawing their wisdom from them : second, by ordering events to pass in a channel which the wise have not known.

With armies and a navy sufficiently numerous and powerful as we have, our Government might successfully repel an invasion of the combined powers of Europe, if wisdom guided our councils, laid our plans and directed their execution. But, alas ! the wisdom of our wise men has perished, and the understanding of our prudent men is hid at a time when most needed. And why this ? Because it was preferred to kill the Prophets, and, therefore, to teach the fear of the Lord by the precepts of men. The Zion of God has been besieged and suffered violence ever since its origin, in the year of our Lord 1830 ; consequently, her enemies are become like the dreamer who awakes, but awakes to disappointment. "These be the days of the Lord's recompence for the *controversy* of Zion." Hence, our political rulers, prophets and seers are covered, and, like the unskilful and blind mariner in a storm, they see not the fatal reefs upon which their craft is running. But blame not these rulers, these prophets or these seers, for it is the Lord who causes their wisdom to perish, and that puts out the candle of their understanding. Politicians of any other creed or school, however wise in their own eyes and prudent in their own sight, could themselves do no better if placed at the helm of the ship of State. Were a man armed with very superior wisdom, he could not save the inebriate, who fell off the precipice, from dashing upon the rocks beneath : his wisdom should have been displayed towards the unfortunate man before he came to the brink.

To be consistent with the Constitution and laws of the United States,

together with the oath of office which Mr. Lincoln took when installed in the chair of the Chief Magistrate of the nation, I can hardly see how he could have done much differently from what he has. The time to have saved the nation was, when the Saints were driven out of Missouri, and petitioned Congress and the Executive for redress and restoration to their homes. But their prayers not being heeded by the powers to whom addressed, the inebriate nation has passed on and taken the fatal leap off the precipice, and now all the wisdom of earth cannot save it from dashing upon the rocks beneath. Mr. Lincoln, with all his skill, wisdom and natural goodness of heart, aided by millions of men and billions of money, cannot uphold and sustain that which God has declared should go down. But I mourn the loss of the brave thousands who perish in the present struggle, called by some who spake by the spirit of prophecy, yet knew it not, "THE IRREPRESSIBLE CONFLICT." The tens of thousands of widows that are left to mourn the loss of husbands, throws a deeper shade of gloom over the scene of wide-spread ruin which is devastating our land, and Congress has decreed that they shall remain in widowhood or in despair, by prohibiting polygamy in the land. But the straitness of the siege and the increase of troubles will compel females of the world to petition the repeal of that unconstitutional law, and Government will yet be forced, by increasing responsibilities, to raise that blockade. It is now a reproach to be called a Mormon or Jew ; but the day is not far off when seven women shall take hold of the skirts of one man that is a Jew or Mormon, saying, "We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach." Gentile will not be a very honorable name then ! These seven Gentile women did not think so when they laid hold of a Mormon's skirts, saying, Let us be called by your name (Mormon) to take away our reproach. O ! how changed. Will Heaven thus stain the pride of all glory, and bring into contempt the honorable of the earth ?

How compares the condition of the

Jews at the time Jerusalem was besieged by the Romans under Titus, in the year 70, with that of the United States now? The Jews then suffered, in part, the penalty of shedding innocent blood, the blood of our Savior, and in that conflict they ceased to be a nation. Their Temple was burned and demolished, and their national organization blown to the four winds, and they with it. Will like causes produce like effects? Has the blood of the Prophets, innocent before heaven and earth, been murderously shed in our own day in the nation in which we live? Must, therefore, the proud temple of American liberty fall amid the dying groans of her bleeding sons? And will a foreign power aid its accomplishment? Reader, pause and reflect! Yet, any Foreign power that interposes in the present struggle of this country, will only dip their quill into the great American inkstand to write their future history in lines of blood.

In conclusion, allow me to say that the cause which has enlisted our time, means and talents, is worthy of them all. The last laborers in the vineyard were faithful in all things, and restored the "natural tree and the fruit thereof." It remains for us to do honor to this prophecy by discharging our whole duty, and by faithfully pruning the vineyard for the last time. Continue then, my brother, to sound the warning long and loud; and may Heaven give thee strength of heart and soul, as heretofore, to move the cause of Zion in Europe with power and glory. The numbers of God's servants were small, yet they were "armed with righteousness and with the power of God in great glory." May this be your armor, and that, also, of all the faithful with you.

My kind love to all the Saints in England—to all our fellow-laborers in the Gospel—and last, though not least, to yourself, and to all who share your love for the truth's sake. Your brother in the Gospel,

ORSON HYDE.

Ship *Amazon*, off Castle Gardens, }
New York, July 19, 1863. }
President Cannon.

Dear Brother,—Through the kind dispensations of an overruling Provi-

dence, we are in a situation to communicate with you and apprise you of our welfare and the condition of the company on board the *Amazon*.

In looking back over the time since we left London, and weighing the various considerations that present themselves for reflection, we feel truly thankful to God for the many mercies which have been vouchsafed to us. The blessing pronounced upon us by you, before our departure, has been indeed realized to the very letter.

After the departure of yourself and the brethren accompanying you, on the afternoon of the 4th ult., as we were passing down the Thames, a strong head wind sprung up, which increased in violence and continued until we were compelled to drop anchor in shelter off the Isle of Wight, which we had reached, after some difficulty, with short tacks, on the morning of the 7th.

On the evening of the 9th we hove up anchor and slipped round the corner of the island, under the influence of a gentle breeze, having received an addition to our company, in the shape of a fine girl born to brother and sister Harris, from Stratford, on the morning of the 7th, which was blessed under the name of Amazon Seaborn Harris. Shortly after we had proceeded on our way the breeze freshened up, veering round until it again blew in our teeth, increasing the difficulty of clearing the Channel. From that time until a few days ago the ship had to labor against a continued series of head winds, varied by an occasional calm, or the Irishman's fair wind, "Up and down the mast;" now surging through the water, two or three points off our course, perhaps going ten or twelve knots an hour, and again lying like a huge mammoth of the deep sunning itself on the bosom of its natal home. When these things are considered, it would seem wonderful that we have reached this port at as early a date as we have, did we not see the controlling power and care of a wise and benignant Father in it all.

The Captain studied the comfort and happiness of all the passengers, and made every requisite exertion to ensure the health, comfort and safety of the company. The officers seconded his efforts, and the best of feelings exist

towards the officers and crew by the Saints on board.

We had very little sickness, considering the number of souls we had on board, and those who did suffer have, we may say, all recovered, and now enjoy good health. But one death occurred between our leaving London and reaching New York,—that of a child belonging to brother Tavey, of London, aged five months, who died of *inertia*, after having been severely ill before starting for the passage, and was buried on the 16th ult., in lat. 52° N., long. 16° W. We thus reached with the same number of souls that we started with, and all occupying the same social condition, none having been married since we set sail, and but few, apparently, desiring to change their present condition for some time longer.

As we wrote to you while at anchor, the ship was divided into fifteen Wards, over each of which a reliable man was placed to preside. After appointing Elder T. Crawley to take charge of all found property, Elder C. Larkins as serjeant of the guard, and brother T. Crane as lamplighter, in place of brother G. Braithwaite, who resigned, we had our organization complete, which worked admirably.

At 5½ a.m. the call was to rise, receive water, clean out berths, scrape the decks and prepare for prayers in the various Wards at 7 o'clock.

The important subject of breakfast having been discussed, we made a regular and general survey of the condition of the people, by visiting every Ward and learning the condition of every person, when, after the sick were all attended to, the afflicted comforted and the hungry advised how to meet their pressing wants, dinner time had arrived. The afternoon found all busy; and, as sea-sickness wore away, all went in for a season of enjoyment and recreation. The members of our brass band were assiduous in their efforts to promote harmony and give employment for willing feet in the dance. Others engaged, occasionally, in various games and many occupied the time at their disposal in mental improvement or in the exercise of various avocations. To see a tailor sitting busy at work on the spar-deck, with a watchmaker carefully

examining the internal parts of a watch and repairing any disarrangement of its delicate mechanism on the one hand, a straw-plaiter putting the splits deftly and beautifully together on the other, and half-a-dozen seamstresses hard at work all around, conveys but a poor idea of the "horror" of a sea-voyage. But when evening fell and the sweet sounds of praise and thanksgiving, rising from the bowels of the mighty deep, came on the ear, as the wind whistled through the cordage, the sails bellied out before the power of the breeze, the masts bent to its heightened force, and the sea, sublime in its glorious wildness, raged and seethed and boiled around as far as the eye could look over its vast expanse,—then our bosoms were inspired with a feeling that God was there to bless and comfort his people, and that those who possessed his Spirit and strove to do his will, could rejoice in the manifestations of his power under the most terrifically fearful circumstances. Such scenes make men, who live for and love the truth, feel thankful to God for the revelation of his Gospel, and for the power and blessings enjoyed by his people.

We are thankful that we can say such scenes were witnessed on board of the *Amazon*; not thankful that we passed through seasons of peril, but that the Saints on board could offer up their praise and thanksgiving, and seek the favor and protection of Heaven as undismayed, amid the raging of the elements, as they would have done in their halls and meeting-places in the countries they have left behind.

We have been unusually blessed, and can report that we have passed over the sea without an accident of any kind, with good feelings and unanimity, with much brotherly kindness and sisterly charity manifested, with cleanness and consequent comfort, and with an increase of respect and admiration on the part of the officers and others connected with the ship—if not for what they believe to be our principles, at least for the practical exposition of those which enter into the acts of every-day-life in their application—for our order, contentment and superiority to the usual emigrants of the same circle in society. The doctor,

who has acted like a gentleman, stated this evening, in a conversation, that he never saw an emigrant-ship kept so clean before, and he has acted on Government ships carrying out Government passengers. He has striven to act for the health and well-being of the passengers, and feels proud that there is so little of any kind of sickness amongst the company.

This morning the *Cynosure* was brought up by the tug, and anchored close alongside of us. Brother Staines came on board of us a little later in the day, as we anchored too late yesterday afternoon for holding much communication with the city. This evening we went on board the *Cynosure* and found them feeling first-rate,

though they had had several deaths, among the children, from measles. To-morrow we pass to Castle Gardens, and thence, per rail, to-morrow evening for Albany, all being well.

We need not say anything about the rioting in this city, the public prints will give you full information.

That the Lord may bless and be with you, and those laboring with you to extend the cause of truth; and that you may be instrumental in furthering the gathering of Israel, is the prayer of those who compose this company, and of your brethren in the truth,

W. BRAMALL,
E. L. SLOAN,
RICHARD PALMER.

SUMMARY OF NEWS.

AMERICA.—General Lee has concentrated his army at Culpepper Court House, and was preparing to give battle on the Rappahannock to General Meade, who was close upon his rear. The Confederates are fortifying the Rapidan, south of Culpepper. It is proposed, and thought feasible, to give General Meade an army of 200,000 men, with which it is hoped he will be able to capture or destroy the whole of Lee's army. The Confederates, however, assert that if the Federals persist in enlisting and arming the negroes, they will be compelled to adopt the same course, in which case they can bring into the field a fresh army of 750,000 men. Morgan and his officers have been confined in cells in the Ohio Penitentiary at Columbus. The Mayor of Savannah has issued a proclamation ordering the citizens to organize for its defence. Latest accounts state that the Confederate forces invading Kentucky were completely hemmed in by the Federals at Richmond, and their retreat cut off. Brashear City has been captured by the Federals, who are moving against Mobile. General Gilmore has abandoned, for the present, the idea of taking Fort Wagner. He is said to be confident that his siege-guns will breach Fort Sumter. The Confederates refuse to exchange the captured negro troops. Federal General Strong is dead. The Federal loss in the Morris Island assault is officially reported at 985 men. Two thousand Confederates were defeated near Winchester, on the 30th ult., by General Saunders. The *New York Evening Post* says that the Government has determined to enforce the draft in New York. The amount of force employed will depend solely upon the exigencies of the case. A bitter controversy continues between the Republican and the Democratic press concerning the constitutionality and policy of enforcing the draft; also between the State and Federal officials who were engaged in quelling the late riots.

MEXICO.—A Council of the notables of the nation assembled in the city of Mexico, and declared that the Mexican nation, through them, selected an empire as the form of Government, and proclaimed the Archduke Maximilian Emperor. If the archduke refuses, they implore the Emperor Napoleon to select the person in whom he has full confidence to occupy the Mexican throne. The empire was publicly proclaimed on the 10th of July.